



Review Article

A CRITICAL REVIEW ON *MANYASTHAMBHA* AND ITS MANAGEMENT, INCLUDING *PATHYA* AND *APATHYA* IN AYURVEDA

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ABSTRACT

In Today's era, due to the lack of exercise, sedentary lifestyle and stress, 70% of general population is affected with neck pain during their life. *Manyasthambha* is one such disease which leads to stiffness or rigidity in the neck associated with pain and mobility of neck is impaired. *Manyasthambha* is one of the *Vataja Nanatmaja Vyadhi*, as well as *Urdwajatrugata Vikara*. In *Manyasthambha*, the *Vata* gets provoked by *Kaphavruta*, in result *Stambha* and *Ruk*. In modern science, it is compared to cervical spondylosis which is a progressive degenerative change that affects the cervical spine.

INTRODUCTION

Manyasthambha is one of *Vataja Nanatmaja Vyadhi*^[1]. It is considered as *Urdwajatrugata Vikara*. In *Manyasthambha*, there is *Avarana* of *Vata* by *Kapha*, which leads to *Sthabdhata* (stiffness or rigidity in the neck) associated with *Shoola* (pain)^[2] and mobility of neck is impaired.

Due to lack of exercise and sedentary life style and stress in this modern era, this disease is a common burning issue. 70% of population reports having experienced neck pain during their lifetime. The internationally incidence rate of cervical spondylosis is 2.5 cases per 1000 population, like wise Indian incidence rate of cervical spondylosis is 3.5 cases per 1000 population.

In modern science, cervical spondylosis is a disease having similar clinical features as that of *Manyasthambha*. Cervical Spondylosis is a progressive degenerative change that affects the cervical spine.

Manya means nape of the neck^[3] and *Stambha* means stiffness^[4]. Hence, in *Manyasthambha*^[5], *Vata* getting provoked either alone

or in association with *Kapha dosha* by sleeping at day time, irregular postures, looking in upward direction for long periods generates *Manyasthambha* that is stiffness of neck. Vitiated *Vata* produces stiffness and immobility of the neck muscles and this ailment is identified as *Manyasthambha*.

In contemporary system of medicine, anti-inflammatory, analgesics are the drug of choice. Surgery is conducted occasionally. Long term use of analgesics can lead to numerous adverse reactions. *Manyasthambha* can progress if not treated promptly. In the initial stage of disease, *Kapha Anubhandatha* is acknowledged, when it becomes chronic, only *Vata* involvement is seen. In Ayurveda for *Manyasthambha*, line of treatment is explained as *Rooksha sweda*, *Nasyakarma* followed by *Shamana Aushadies*^[6]. And the prime line of treatment for *Vatavyadhi*, is *Snehana*^[7].

AIMS AND OBJECTIVES


To review critically about *Manyasthambha*.

Ethymology^[8,9]

Manya: The back or nape of the neck (trapezium); Sterno-mastoid muscles

Stambha: Which means stiffness and rigidity

Manyasthambha: *Vata* getting provoked either alone or in association with *Kapha* by sleeping at day time, irregular postures, looking in upward direction for long periods generates *Manyasthambha* that is stiffness of neck. Vitiated *Vata* produces stiffness and

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immobility of the neck muscles and this ailment is identified as *Manyasthambha*.

Definition: *Manyasthambha* is one among the *Vataja Nantmaja Vikara*. Along with *Vata*, even *Kapha Dosha* is associated. *Vata* gets vitiated either due to *Kaphaavarana* or *Dhatukshaya*. In *Manyasthambha*, *Vata* gets provoked by *Kaphaavruta*. If any disease is not treated properly at the initial stage, it may lead to further deterioration. At the initial stage of disease, the *Kapha Anubandhatwam* is noticed and at chronic stage only *Vata* gets involved leading to degeneration condition.

Etiology: Different Acharyas has explained *Vishista Nidana* of *Manyasthambha*. Since *Manyasthambha* is one the *Vatajavyadhi*, *Nidana* of *Manyasthambha* is similar to the *Vatavyadhi Nidana*.

Vishista Nidana of Manyasthambha^[10,11,12]

1. *Diwaswapna*
2. *Asanasthana Vikruti*
3. *Urdwanireekshana*

Diwaswapnam: It gives two meanings one is *Diwaswapana* causes *Kapha prakopa* and *Ratri jagarana* leads to *Vata prakopa*.

Asanasthana Vikruti

“*Asanam upaveshanam, Sthanam urdvibhavanam*”.

“*Asanena sthanena va-athishayena vikrutham greeva-adhi vikrutha*”.

Here *Asana* as *Upaveshanam* and *Sthana* as *Urdwa Vibhavanam*, which means the postural disturbances specifically with reference to sitting. Sitting or lying in a poor posture and prolonged stationary position leads to improper positioning of *Greeva* which causes the disease *Manyastambha*.

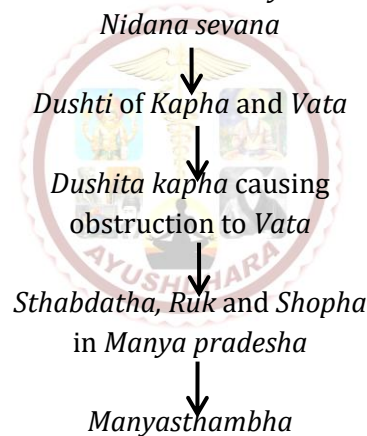
Urdwa Nireekshana

“*Vivrutha urdwa neereekshanaihi vakramargavolokanaihi*”

Dalhana clarifies that by looking upwards continuously is *Vakra* position of *Manya* leads to minor trauma and produces the symptoms. In *Charaka Samhita*, *Abigathwam* of *Shiras* is told one of the reasons for *Manyastambha*.

Pathogenesis of Manyasthambha

Due to *Nidana Sevana*, *Vata* gets vitiated and *Kapha* gets *Avrita*. It causes *Stabdhata* of *Siras* of *Manya Pradesha* at the nape of the neck and leads to *Manyasthambha*.



Samprapti Ghatakas of Manyasthambha^[13]

<i>Dosha</i>	<i>Vata- Vyanavata, Kapha- Shleshmaka Kapha</i>
<i>Dushya</i>	<i>Asthi, Majja, Snayu, Mamsa</i>
<i>Ama</i>	<i>Saama</i>
<i>Agni</i>	<i>Jatharagni, Asthi and Majja Dhatwagni</i>
<i>Srotus</i>	<i>Asthivaha, Majjavaha</i>
<i>Srotodusti Prakara</i>	<i>Sanga</i>
<i>Sancharasthana</i>	<i>Rasayani</i>
<i>Udbhava Sthana</i>	<i>Pakwashaya</i>
<i>Vyakta Sthana</i>	<i>Greeva pradesha</i>
<i>Rogamarga</i>	<i>Madhyama Rogamarga</i>
<i>Vyadhi Swabhava</i>	<i>Chirakari</i>

Prodromal Symptoms^[14]

Avyakta lakshana of *Vatavyadhi* are to be considered as *Purvaroop*. *Purvaroop* is manifested in *Sthanasamshraya* stage of *Shadkriyakala*. In *Purvaroop* of *Manyastambha*, mild or occasional pain and stiffness in *Manya* region is manifested. These *Purvaroop*s are observed prior to the disease of *Manyastambha*.

Clinical Features of *Manyastambha*^[15,16]

Roop can be considered as the main symptoms of the disease. At this stage, disease gets fully manifested in *vyaktavastha* of *Kriyakala*.

The main *Lakshana* of *Manyastambha*.

- ***Manyashoola***: *Shula* suggests the vitiation of *Vata Dosha* along with imbalance of its *Ruksha* (dryness) and *Sheeta* (cold) qualities, which are the causes of the symptom.
- ***Manyastambha***: Among *Vata* and *kapha dosha*, *kapha* gets increased due to *Nidana* which bring about their imbalance, due to which there is *Avarana* of *Vata* due to *Kapha* which alters the normal function of *Vata*. This condition is referred to as *Kaphavruta vata*. These events lead to manifestation of stiffness and other symptoms.

Upashaya* and *Anupashaya

There is no specific reference pertaining to *Upashaya* and *Anupashaya* for *Manyastambha* in classics. *Upashaya* and *Anupashaya* of *Vatavyadhi* is taken into consideration for *Manyastambha*.

Upashaya: *Ahara*, *Vihara* and *Aushada* which gives relief in *Manyastambha* can be consider as *Upashaya*.

For example, *Ushna Ahara sevana*, *Ruksha Swedana* etc.

Anupashaya: *Ahara*, *Vihara* and *Aushada* which worsen the disease conditions can be considered as *Anupashaya* for that disease. Also, causative factors of that disease can be considered as *Anupashaya*. A diet having *Laghu*, *Ruksha*, *Sheeta Gunas*, along with *Anashana*, *Alpasana*, *Sheeta Ritu*, may be classified as *Anupashaya* due to its potential to exacerbate pain.

Chikitsasutra* of *Manyastambha*^[17,18,19]**Nidana Parivarjana***

- Ahara* – *Rooksha*, *Sheeta*, *Laghu* and *Alphabhojana*
- Vihara* – *Diwaswapna*, *Vishamaasana* *Shayana*, *Urdwanireekshana*, *Ativyayama*, *Atijagarana* and *Ativyavaya*
- Manasika* – *Chinta*, *Shloka*, *Krodha* and *Bhaya*
- Any* – *Abhighata*, *Marmaghata* and *Dhatukshaya*

Rooksha Swedana

- Valuka Sweda*^[20]
- Ishtika Sweda*^[21]
- Kukkutanda Sweda*^[22]

Nasya Karma

- Anu Taila*
- Narayana Taila*^[23]
- Pippalyadi Nasyam*^[24]
- Shadbindu Taila*
- Ksheerabala Taila*
- Prasarinyadi Taila*
- Karpashastyadi Taila*

Shamana Aushadhi

<i>ShamanaAushadhi</i>	<i>Dosage</i>	<i>Anupana</i>	<i>Aushadha sevana kala</i>	<i>Duration</i>
<i>Dashamoola Kwatha</i> ^[25]	15 ml	With equal quantity of lukewarm water.	Half an hour before food, in empty stomach.	Twice daily
<i>Panchamoola Kwatha</i> ^[26]	15 ml	With equal quantity of lukewarm water.	Half an hour before food, in empty stomach.	Twice daily
<i>Balamoola Kwatha</i> ^[27]	15 ml	With equal quantity of lukewarm water.	Half an hour before food, in empty stomach.	Twice daily
<i>Sahacharadi Kashaya</i>	15 ml	With equal quantity of lukewarm water.	Half an hour before food, in empty stomach.	Twice daily
<i>Yogaraja Guggulu</i>	1tab =500gm	With warm water	After the food	2-3 times a day
<i>Mahayogaraja Guggulu</i>	1tab =500gm	With warm water	After the food	2-3 times a day

Taila for Abhyanga

Narayana Taila, *Mahanarayana Taila*, *Mahamasha Taila*, *Dhanvantari Taila*, *Dashamoola Taila* and *Vishagarbha Taila*.

Rooksha Swedana: *Ruksha Sweda* is mainly predominant in *Agni* and *Vayu Mahabhuta*. *Swedana* does *Agnideepana*, *Twakaprasadana*, and *Mardavakara*.

Reduces pain

Swedana increases blood supply. Through *Swedana karma*, all the toxin substance from the body is excreted in the form of sweat through sweat glands of the skin. *Vata* is the root cause of pain. Properties of *Vata* and *Swedana* are completely opposite. Consequently, heat produced by *Swedana* helps to alleviate swelling, decreases the temperature and produces perspiration.

Relieves stiffness

Swedana has *Snigdha*, *Ushna* properties due to which there is raise in temperature, improve circulation through vasodilation and reduce edema, pain, and stiffness.

Nasya

According to *Acharya Charaka*, *Nasa* serves as the gateway of *Shiras*. Medications delivered nasally as *Nasya*, are able to reach the brain and specifically target the harmful doshas that contribute to disease. In the case of cervical spondylosis, the degeneration of cervical spine can be interpreted as *Apatarpana*, which refers to emaciation in Ayurveda. Therefore, the degenerative nature of cervical spondylosis necessitates *Brimhana* therapy, which is nourishing in nature. *Brimhana Nasya* is particularly beneficial for alleviating *Vataja Shoola*, or pain. Considering these aspects, it is proposed that *Brimhana Nasya Karma* may effectively alleviate symptoms of *Manyasthambha*, such as '*Ruk*' (pain) and '*Stambha*' (rigidity) in the patients suffering from cervical spondylosis.

Pathya-Apathya^[28,29]

Factors	Pathya	Apathya
<i>Rasa Pradhana</i>	<i>Madhura, Amla, Lavana.</i>	<i>Kashaya, Katu, Tikta.</i>
<i>Mamsa Varga</i>	<i>Kukkuta, Tittira, Chataka.</i>	<i>Jangala Mamsa.</i>
<i>Harita, Shakha, Shimbi and Phala Varga</i>	<i>Kulatha, Masha, Godhuma, Raktashali, Patala, Vartaka, Dadima, Parushaka, Badara, Lashuna and Draksha.</i>	Peas (<i>Matara</i>), pigeon pea (<i>Arahara</i>), chickpea (<i>Chana</i>), green gram (<i>Mudga</i>).
Fruits & vegetables	Garlic, pomegranate, mango, brinjal, <i>Shigru</i> , <i>Phalasa</i> , lemon, jujube plum (<i>Badara, Bera</i>), grapes.	Cauliflower, lady finger, bitter gourd (<i>Karavellaka</i>), date, leafy vegetables (<i>Patrashaka</i>), <i>Udumbara</i> , lotus stem.
<i>Sneha</i> and Others	<i>Sarpi, Vasa, Taila, Majja, Ghrita, Dugdha.</i> Clarified butter, oil, <i>Gokshura</i> milk, coconut water, <i>Kanji</i> (sour vinegar), cow's urine, tamarind, meat juice.	<i>Jambhu</i> , betel nuts.
<i>Vihara</i>	<i>Brahmacharya, Mrudu Shayya, Atapa sevana, Taila/Ghrita Mardana, Swedana</i> (Steam), <i>Ardha Shakti Vyayama</i> (mild/moderate exercise)	<i>Ativyayama, Vyavaya, Ashvayana, Chankramana, Vegadharana, Chardi, Shrama, Diwaswapna, Vishamaasana Shayana, Urdwanireekshana</i>
<i>Manasika</i>	<i>Sukha</i>	<i>Chinta, Prajagara</i>
Procedures	<i>Snehana, Swedana, Snehapana, Snana, Abhyanga, Rechana, Mardana, Basti, Avagahana, Samvahana, Agnikarma, Upanaha, Tailadroni, Shirobasti, Nasya, Santarpana and Brihmana</i>	

- *Masha* is having properties like *Guru, Brimhana, Tarpana, Balya, Snigdha* and it is *Paramvatahara*. Generally it is advised in degenerative disorders.
- *Kulatha* is predominant of *Kashaya rasa, Ushna Veerya*, having *Laghu- Rooksha - Teekshna Guna*. Hence it is *Kapha Vata Shamaka* (reduces the vitiated *Kapha* and *Vata*). It is recommended in all *Vatavyadhis* like *Manyasthambha*.
- Since *Pathya Apathya* has been given importance, all the *Vata* and *Vata Kaphahara dravyas* are recommended in *Manyasthambha*.
- **Yoga:** Yoga has proven positive effects on both Physiological & mental status in treatment of chronic conditions. Yoga practices increase flexibility and strength in the back, neck and shoulder muscles, leading to increased range of movement and improved posture.

Asanas for Manyastambha

- *Ardha Chakrasana*
- *Vakrasana*
- *Makarasana*
- *Balāsana*
- *Shavasana*

Time: Approximately 5 mins for each yogic posture (as per capacity)

DISCUSSION

- *Shamana & Shodhana* procedures are given prime importance but very least importance is given to the *Pathya Ahara* and *Achara*. As per *Acharyas*, both these also must be given equal importance as the other while treating a disease.
- *Pathya* not only means *Ahara*, it includes both *Ahara & Vihara*. A physician should also advise *Pathya ahara* and *Vihara* along with the *Shamana Aushadi* and *Shodhana* procedure.
- For preventing *Dosha* imbalance and promoting *Dhatu* balance, *Pathya* plays crucial role in the management of any diseases.
- *Prakriti, Karana, Samyoga, Rashi, Desh, Kala, Upayoga Samstha* and *Upayokta* these eight factors helps to determine the utility of food and its benefits.
- Specific *Pathya* and *Apathya* of *Manyastambha* are not mentioned in classical texts. But, the general *Pathya - Apathya* of *Vatavyadhi* can be adopted for *Manyastambha*.
- Yoga practices increases flexibility and strength in the back, neck and shoulder muscles, leading to increased range of movement and improved posture.

CONCLUSION

- *Manyastambha* being one of the *Vatavyadhi*, which is so commonly found in today's era.
- Due to the sedentary lifestyle, sitting in front of computer for long time, travelling too much on vehicles, lack of neck exercise, improper sitting postures, irregular diet habit and mental stress, which leads in vitiation of *Vata*.
- In modern science, there are medicines and surgical treatment approaches to treat this condition which is often associated with adverse effects.
- *Manyastambha* which is compared to cervical spondylosis is *Vatavyadhi*, in which *Vyana Vayu* and *Sleshmaka Kapha* produces *Astigathavata*, causing symptoms of *Greevastambha, Greeva Shoola, Paniprastha Shiroruja, Anidra, Greeva Suktata* and *Greeva Hundana*.

- To relief the *Avarana* of *Kapha Dosha* and symptoms, Ayurvedic line of treatment approach is beneficial.
- According to Ayurvedic classics, primary line of treatment for *Manyastambha* is *Rooksha Swedana, Nasya* followed by *Shamana Aushadhis* like *Dashamoola Kwatha* and *Panchamoola Kwatha*.
- Along with this *Shamana Aushadhis, Panchakarma* procedures, *Pathyas, Dinacharyas, Ritucharyas* and *Yoga* should be practiced.
- Posture corrections during work, sleep and travel, avoiding elevated cushions below the neck and regular physical and neck exercise can prevent *Manyastambha*.

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